

The American Friend

Old Series
Vol. LIV No. 26

December 25, 1947

New Series
Vol. XXXV No. 26

Bethlehem

Tonight we look toward Bethlehem's hill

Where once the Shepherds traveled far:

Like them, while stars are cold and still,

We follow but a single Star!

There Mary lies beside her child,

Her soft eyes deep in tenderness:

Like her—O young heart pounding wild! —

We bow to Him who came to bless.

Each human heart may — if it will —

Be manger for the Christ Child still!

Edna Hamilton



The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For January 4—Beliefs That Matter

John 20:30, 31; Acts 16:11-15;

I Timothy 4:16; I John 5:1-5

There has been much opposition of late to creeds in religion, and consequently many experiments with a creedless religion. Some of this opposition is justified, for creeds have often been used as ends in themselves, giving the impression that one has behaved as a Christian when the creed has been repeated. Moreover, there has been such a maze of conflicting opinion as to what are the essential beliefs, that some have thrown up their hands in despair, saying, since there is so much confusion, maybe none of the creeds represent the true Christian beliefs.

To give respectability to this idea, the scientific spirit has fathered the opinion that all accepted truth must be based upon experimentation, and so nothing is true that cannot be thus demonstrated by the laboratory method. It must be pointed out that the really deep questions do not admit of such treatment. For example, why is the world the kind of world it is? And what do events mean to men?

This attempt to live without affirmation has produced what D. Elton Trueblood so well called a "cut flower" civilization; an attempt to preserve the values created by the Christian tradition, without the Christian tradition. Even though the flower is preserved for a while, it finally withers for lack of root.

The faith of Christianity, I think, may be simply stated as the conviction that Jesus Christ has a peculiar relationship to Eternal Truth. Christianity resolved this to so simple and direct a statement as that of John's gospel, that Jesus is the Christ, the son of God, and those who accept this have life in his name. This is repeated with endless variation in the Gospels and the Epistles; He bears the Father's spirit, He agrees with God's purpose, He practices His commandments, He does His will. To see Him is to see the Father.

It is true that beliefs alone will save no one, but great beliefs which become the source of great living (called by John, keeping the commandments), that is saving faith.

Christ is to our private supposings, what the Sun is to our pocket watches.

All our clocks and watches must be corrected by sun time. Even a good watch, if left unwound at night, will not tell the time next day. And even the most dependable electric clock is subject to the whimsey of the parent dynamo. When the current fails the clock records the failure, but no longer can be depended upon for catching a train.

So our opinions must be checked against the Sun. And the Sun of our spiritual solar system is Jesus Christ. Christians set their moral pocket watches by Him as the observatory sets its master clock by star time. In the words of John, "Whosoever believeth that Jesus Christ is born of God; and every one that loveth him that begat, loveth him that is begotten of him."

Questions:

1. What effect do our beliefs have upon our behavior?
2. What effect do our beliefs have upon our influence?
3. How should one go about finding his personal beliefs?

RUSSELL E. REES

For January 11—What We Know About God

Isaiah 40: 28-31; John 14:8-14

In a small book, written many years ago, Rufus M. Jones called the relationship of God and man a "Double Search," saying that while man is reaching out for God, at the same time God is reaching out toward men. These two aspects of the search are commonly thought of as discovery on the part of man, and revelation on the part of God.

Man can know many things about God through discovery. "The heavens declare the glory of God," and

The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens, a shining frame
Their great Original proclaim.

For primary children's classes, see leaflet, *The Primary Class* for pupils and *The Penn Primary Children's Teacher* for teachers. Order from The Friends Publication Board, 101 South 8th Street, Richmond, Indiana.

The 38th and 39th chapters of Job pursue this method of discovery to great lengths, showing the many indexes to God's character which are evidenced in the natural world. Isaiah is following the method in part when he says, "The Everlasting, the Creator, fainteth not, neither is weary."

We should be much poorer if we lacked this insight gained through man's searching, but we should be equally poor if this was all we had, for the other side of discovery is revelation. Isaiah does not forget this, for he climaxes his great passage with the admonition to "wait upon the Lord." Those who thus wait shall renew their strength.

The superiority of the New Testament is to be seen to best advantage in its conception of this revelation. "Whosoever hath seen me has seen the Father . . . I am in the Father, and the Father in me." If God is personal He can be fully revealed, not through the spacious firmament on high, but through a person.

All that has been said here needs to be accepted guardedly. We have been speaking of knowledge about God, when what men most need is knowledge of God. To make God the "object" of investigation is to fail miserably to know Him. One wonders if we have been satisfied to describe Him, to list his attributes, to trace his creative power, but to miss knowing Him. It is not those who know about him who shall mount up with wings as eagles, but those who wait upon Him.

The experience which has changed men and societies is the experience of knowing Him. And this comes through life and experience, through worship and prayer, through meditation and trust. Isaac Penington is speaking of such when he says, "I have felt the healing drops from under his wing." Fox's oft repeated claim, "This I knew experimentally," is of the same kind.

Fifteen minutes a day spent in quiet, reverent, sincere waiting will teach us more of God than many books. We shall then find, as did Whittier,

"The world that time and sense have known,

Falls off and leaves us God alone."

Questions:

1. Can you point out the difference between knowledge about God, and knowledge of God?
2. What has helped you most to have knowledge of God?
3. How does public worship supplement private devotion toward true knowledge of God?
4. Can you tell in a few words what your deepest convictions, in respect to Jesus Christ are?

RUSSELL E. REES

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$2.00 per Year

Old Series
Vol. LIV No. 26

December 25, 1947

New Series
Vol. XXXV No. 26

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Foreglow of the New Year

Christmas is Forever

TODAY was Christmas. Now it is Christmas night.

The Yule log which flamed its welcome to family and friends has crumbled into warm coals that glow, quiet as memory, on the hearth. Thin strands of smoke curl upward into the chimney's throat. Now and then little tongues of flame leap upward, lick the charred wood, then disappear into nothingness. Flickers of memory bring back Christmas eve—with its children and the Christmas Carol from whose pages Tiny Tim walked out to join the circle.

Yesterday and this morning there was the chatter of warm voices, silver with happiness; now the empty rooms, alive only with echoes that soften and settle into memories. Those hours of vibrant sound were real, but no more real than the spirit which they stirred, then left as a residue in our minds. Here in the afterglow we try to capture their meaning—the real essence of Christmas.

Today there was thanksgiving at the well-filled dining board. A prayer was offered and the conversation picked up briefly the stories of hungry children in Europe and Asia, and the cave homes to which some of them have been driven. None-the-less, our food was ample. We ate with relish, too far away from lands of hunger for affected appetites.

Reviewing the day, we have few regrets. The presents were simple and practical. There was little waste—and yet our spirits are uneasy. Not only is the room alive with memory of the day, it is also haunted. The children of Berlin, Kassell, Cologne, Shanghai, and Tokyo tug at our sleeves, asking questions that we cannot answer, yet dare not evade.

Someway this room, this fire, this tree by our chair, and this day must be related to their questions. These are not two worlds, that crowd for a place in our thoughts, they are parts of one world, standing in awful contradiction. Yet, as we face squarely the inner conflict which they bring, we do not settle with suffering as the final answer. A deeper unity arises, around which the disparities of food and justice can be finally resolved. No matter how bleak the pictures of desolation on earth, Christmas lies deeply in the hearts of men as a lyric that is softly sung, and will not be stilled.

What, then, shall this day mean as the hours flow into the New Year? The afterglow of Christmas

changes to the foreglow of a new chapter of time. These two great days of the year, only a week apart, have separate moods — two tenses. For children, Christmas has a warm, present tense; for adults it has also a past tense—an historical mood. There is always the danger that Christmas will be received, enjoyed and then relegated to our yesterdays like a shattered Christmas tree, with our minds turning to the New Year with its mood of the future.

Our need is to give Christmas a future tense—an expectant mood that does not end with a day. That is an ideal that the holidays might well create. If we cannot do this, then Christmas will remain only as an observance, joyful to be sure, but having little power to change our lives and our world. The day can harness its spiritual power to problems that lie within the New Year. It is difficult to give Christmas a future tense, but it can be done and the foreglow of New Years should light the way to that purpose.

The coals of the hearth become embers and the wind whispers at the window. The children will not leave. They will follow us into the New Year, still asking questions, not to be answered in one day. This, then, is not a day that comes, then goes. Even in the New Year we must not forget that, for many Children of the earth, Christmas never came, but still must come, for Christmas is forever.

Go West Young Woman!

THIS is a tribute to Jeanne. Never mind what her last name may be. She is a symbol and a representative of that encouraging group of young people who take to the road, toward the horizon, in the interest of earnest Christianity.

In the recent conference of the American Friends Service Committee at Wilmington, Ohio, she "stole the show" with an account of spiritual exploits in a western city with three other young women, companions in the youth peace caravan. With her, Friends wept and laughed—laughed when she told the story of adult women challenging them as "fellow travelers;" and wept with her description of the graciousness and cordiality of members in a Negro church which they attended. "What," she asked with real pertinence, "would be the reception to four Negro visitors in a white church?" Friends, we should face her question!

This story of present-day young people, impatient, eager, and earnest, lifts Quaker history out of its printed pages and makes the young James Parnell, William Penn and others to walk again among us. We simply do not start great movements without such young people and we do not keep those movements going without them.

They are a good New Year's tonic for our complacent Society. They throw open the closed doors and let the fresh air stir us from lethargy. Our apathetic spirits are quickened. They remind us that our "orthodoxy" was once heresy and that it made its way by bold strokes into the citadels of reaction. Now, that orthodoxy needs fulfilment in the full Christian sense of the term. It had its martyrs and its sacrifices and was in line with the predictions of Jesus that his followers would inevitably find division and opposition.

There is no virtue in mere boldness, as such, and foolhardiness has often been mistaken for courage, but for those who are both thoughtful and courageous there come times when the delineation between sham and genuineness, between good and evil must appear. There are situations in which sins, under the cloaks of tradition and orthodoxy must be pointed out, and when they are, the situation will be "disturbed."

It is this holy disturbance which the church and the world both awaits and resists. The very resistance often is a witness to the deeper struggle inside the human soul—the contest between Christ and the "Belials" of pride. It is this inner battle which by-

passes repentance and sometimes appears in public dissension or even on battle fields.

There is no danger that our young prophets will become foolish in their zeal if they worship as earnestly as they speak and work. There is the great danger that we, both young and old, will do neither. We are greatly disposed to accept the deadly counsel, "Let good enough alone!"

Thank God for young people with the spirit of New Year. Let us remember it is "the year of Our Lord"—Anno Domini. It belongs to God. As we step on its threshold, He has a right to claim our lives. It is also a new age for those who really accept the Christian gospel. Jesus was only thirty when he read to a congregation the text for his life (Luke 4:17-21) and ended it with these words, "Today is this Scripture fulfilled in your ears"—in other words, "I came to do just that."

It is time to stop trying to save ourselves by well-worn phrases that are generally other men's words, but rather to take seriously the power of redeeming love in all of its many applications. The gospel of Christ must be proclaimed over and over again in new words as well as old, and in new places where the light has little shown.

Blessed are they who keep our world leavened with a holy disturbance, they shall be called the disciples of the Galilean. Their faces will be turned toward the "West"—toward undeveloped areas of our world life, and generally these prophets will be young!

E. T. E.

Christmas in England

With a touch of New Years

By Alice B. Thorne

CHRISTMAS in England, both in normal times and during the war years—that is the subject the editor mentioned, and looking back over the century and all the years that I remember it seems to be one Christmas, growing year by year, each the sum of all the preceding Christmases, as though nothing of it were ever lost. It remains a gay time of contentment and happy memories at the close of each year, filled with the joy of giving and receiving, of laughter and the love of friends. These, then, are random memories of many Decembers and the enlarging circle of a growing family.

My parents, like hundreds of other English parents, began the pattern when we were little. I am never sure whether the beginning of carol singing in school reminds the mothers, or whether the mothers beginning to make Christmas cakes and puddings, reminds the teachers to practice carols. But preparations begin early in December.

Stephen and Alice Thorne, English Friends, are sharing in fellowship and service with American Friends during their sojourn in the present year. In this story, Alice Thorne gives a delightful touch of artistry to her "random memories."

Carols are practised, cakes are made and by Christmas Eve all is set.

We would hang up our stockings—our own usually—for those were the days when even little girls and boys wore long stockings to cover the knees. We were asleep when Father Christmas came, really asleep, for that was our part in the story. I do not know if I ever quite believed that Santa Claus came in a loaded sleigh over the rooftops and down each chimney, but I accepted it as children are able to do.

Of course we wakened in the small hours exploring in the dark, bumpy parcels and bulging stockings, until

my mother would come to light the gas jet—then the usual lighting for bedrooms—and we had a full, brief view of Christmas gifts, so miraculously lying there. They are miracles indeed, as year after year in spite of family privations, hard times, two major wars and world depression, Santa Claus rarely missed any chimney. If indeed there is danger of his so doing, by careful arrangement, he will always call at schools in the vicinity before the close of term, or at some party for the neighborhood.

Having glimpsed our new possessions, we subsided until a more normal hour, clutching some new treasure—a doll that could go to sleep under the blanket, or a purse or slim book under the pillow. The light was put out, but sleep was rarely possible. The carol singers would come almost before it was light. For many years I have not heard them on Christmas morning; the war of 1914-18 made a difference in that, but for

me it was the peak of realization. This—this was Christmas. The Salvation Army band was out there in the snow (though now we usually have a green Christmas). They played the carol, "Christians awake, salute the happy morn, whereon the Saviour of Mankind was born," written in the 18th century by John Byrom for his daughter, in their beautiful home once a monastery, not five miles from where we lived. The day had begun. It was a feast day against a background of holiness.

It is never easy to describe the activities of such days. Their memory is full of light and winter sunshine and roaring fires; of holly, mistletoe and Christmas trees; and of the eating of good things; and of contentment and family affection. There were visitors and fun and singing of carols and songs—the old carols, the old songs. And the next day was Boxing Day, a blessed continuation of everything. The Anglican Church calls it St. Stephen's Day and "Good King Wenceslas" seems to have started the giving of "boxes" on that day. But we have long changed his "flesh and wine and pine logs" into cash gifts for the postman, the milkman, the dust man. In our north of England home, New Year's Day was a second edition of Christmas, slightly less festivities and very little giving of presents, but a holiday nevertheless. In Scotland, it is the most important festival of the year, which I have still to experience.

Looking back, the surprising thing is that the war years made so little difference to Christmas. In 1914, we were almost grown-up but held fast to the Christmas stocking and Santa Claus because it was what we wanted for the youngest of the family. Then we heard how the English and German soldiers fraternized and no guns were fired on Christmas day of that year. In December, 1915, we were told of the Angels at Mons. War could not destroy Christmas. But in 1916 came the punishment of conscientious objectors and imprisonment for those we loved—and war service for many with whom we had grown up. Some never came back.

The period between the wars was a time of testing for all. Some of us were crudely rushed into a too early maturity, perhaps we had not learned the Christmas lesson. And yet we had been so sure that "the hopes of all the years were met in Bethlehem." But the grown-up years were here. There were still Christmas reunions in the old home, with the newest of all, the next generation, crawling about the floor and forging strong new links in affection. The pattern was repeating itself—only too well, for the war years

were here again and the lights had gone out in all our country.

We tried to make Christmas, as usual, of the right pattern—to fortify ourselves and to give our children the right ideas about it. It was quite possible in 1939. In 1940, though, the bombs were falling round us all, round the old home, round the London relatives. Christmas was happy and of the right pattern for the children, though bitter and fearful for many we knew. We said with greater understanding, "Yea, though I walk through the Valley of the Shadow of death I will fear no evil for thou art with me." We sang, "Away in a manger, no crib for His head, the little Lord Jesus lay down his sweet head," and thought of many without homes or beds.

There was one very unusual and very happy Christmas party I knew about. Thirty evacuated children in a hostel receiving special care and attention were invited to a near-by military camp. American soldiers collected them, gave them the most wonderful time of their lives—turkey, pies, ice-cream, butter, and enough candy to last for weeks—and no ration books needed!

Three wars in a lifetime. The South African War seemed to be the writing on the wall, and the black ribbons school children wore at the death of Queen Victoria seemed to denote the shadow over the new century. Acute anxiety is woven into the fabric of our lives, the bitterness of experience is remembered, the agony of fear is recalled, physical pain and suffering are endured. The mind struggles on in conflicting problems; Christmas and the Christmas spirit remains. May it guide us to the way of peace.

Perhaps the most popular Christmas event in England is the Empire Broadcast on Christmas afternoon. There is an ingenious and most interesting radio link-up between many parts of the British Commonwealth. We are presented with real life incidents, conversations which illuminate life and work in many places, Christmas in Australia or Canada, schools in Ulster or New Zealand, housewives in Wales or Jamaica, or Christmas day in a lighthouse. (Last year the commentator in the lighthouse was marooned by storms and did not get away for three weeks. It was a national anxiety and a great national relief when he was rescued.) The broadcast takes us to Bethlehem and the bells ring out,

Adeste Fideles, Laete triumphantes—
Come ye, O come ye to Bethlehem.

The culmination of the programme is in England, and our King talks to us from his own home. Haltingly at first, for he is a nervous man, but with tones

strengthened by his own will or by our expectations of him, he speaks of our life together. May I quote from memory one of his recent broadcasts. "I said to the man at the gate of the year, 'Give me a light for the road is dark,' but the man said, 'Put thy hand in the hand of God. It is better than a light and better than a known way.'"

Facing Christmas out of my own country for the first time I realize that there is a family quality about our national life of which I was scarcely aware. May we be given continued grace to accept the responsibilities in the family of nations, holding fast, in our personal and corporate life, to the hand of God.

THE YEARS FACE JUDGMENT

The old year was moving off the earthly scene. Slowly and feebly he approached the open portals of the Hall of Time. There to meet him stood his predecessors. Said 1945, "My victory was complete, America, Britain, and Russia were masters of the world. They had only to join hands and make peace forever. There was nobody to say them nay."

"Nobody but themselves," said a hollow voice from within the open portals.

A great silence fell upon the place. Then came groans and moans of anguish, as the years one by one recalled their failures.

Then came a voice, strange and far away. It was a voice soft with love and brave with patience.

"I can tell you the mystery," said the voice. "It is very simple. You seek peace through war, and war cannot bring peace. You take the sword, and perish with those whom you destroy. When, through violence, you win the victory, your very violence defeats the victory. For violence destroys not merely the enemy but your own soul. You can thus only fight again and renew the endless chain of war. 'Not by might, nor by power, but by my spirit, saith the Lord!'"

And silence fell again upon the years. Only the Year 1815 spoke as though to himself, "We have sinned. We have sinned." And like an echo came the voice of the Year 1918. "Yea, brother, we have sinned."

Then suddenly the Year 1945 sprang to his feet and cried out in shame. But Year 1947, new come among them, said, "Be comforted my brother, Come, take my hand. Here together in this great Hall of Time, we shall wait, as these others have long waited, and peace at last will come!"

Adapted from an article by John Haynes Holmes in *Fellowship*.

The London View

By Leslie D. Shaffer

THE privilege of attending the Meeting for Sufferings each month is a great one. The dignity and solemnity of the occasion, the real spiritual atmosphere in which the business is transacted gives one the impression of a corporate conscience acting as a guardian and counsel on Quaker affairs. The business is never limited to national questions nor confined to the interests of London Yearly Meeting.

Most of the Yearly Meetings on the Continent are attended by some representative sent by Meeting for Sufferings and thus personal fellowship is maintained with these younger Yearly Meetings. It was interesting to hear the mirthful chuckle when it was stated that in the Swiss Yearly Meeting, Pierre Ceresole was more often quoted than George Fox. For several years, Fritchley General Meeting has been considering affiliation with the parent body, and this reunion now seems most likely.

It is not unusual to find the Meeting for Sufferings discussing the present conditions in Germany, the nature of the peace negotiations, and expressing concern over the increase in venereal disease among the occupying troops on the Continent and in the Far East. The problems of conscription and the developments in national and international peace councils and conferences are frequently reviewed.

Of special interest at the last Meeting for Sufferings was the account given by Charles S. Jacob of Dublin Yearly Meeting of the deputation of nine Friends who presented an address to the King on the occasion of the marriage of his daughter. The King and Queen, Princess Elizabeth and Philip Mountbatten, received the Friends, who were impressed by the simplicity and naturalness of the reception and by the personal interest they were shown. The message which was presented did not use the plain language as some previous messages had. This, among other things, reveals the tendency of Friends today to be identified with the normal expressions of life and thought.

Another high point came when the announcement was made that the Nobel Peace Prize had been awarded to the Friends Service Council and the American Friends Service Committee. Some members raised the question as

In the spirit of a "roving correspondent," Leslie D. Shaffer has consented to send a series of commentaries on life and thought in England and on the Continent. This is the first. Watch for others to follow.

to whether Friends should receive such a prize, but the sense of the Meeting was that in a spirit of humility it might be rightfully accepted as a challenge and new incentive. The verse, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," was effectively quoted.

In the last two meetings we have felt the many ties which draw British and American Friends together. Two representatives who had attended the Young Friends Conference at Richmond, Indiana, spoke of their impressions. Naturally they were led to compare the differences they discovered between the British unprogrammed Meetings for Worship and the American pastoral Meetings. They were asking themselves how much divergence of experience and expression is possible in our Society.

In answer to that question it is encouraging to note the growing number of exchange visits, for this will help in developing a better understanding and valuation of our differences. The members of London Yearly Meeting who attended the Friends World Committee for Consultation which met in Richmond, Indiana, also recounted some of their experiences in America. Maude W. Brayshaw, who had visited Iowa and Western Yearly Meetings, had also attended several Meetings in Canada. She and others spoke of the value of personal acquaintance, the sense of solidarity in a united fellowship, and the common aspiration for understanding and cooperation.

During the past month I have visited several Friends Meetings to share with them information about the World Committee activities. I had the pleasure of visiting with Friends in Cambridge, Oxford, Peterborough, and Woodbrooke. In the Meetings at Cambridge and Oxford, it is interesting to note that they have a family living on the premises, and this makes it possible for the meetinghouse to be kept open through-

out the week for a number of social and religious services. This is the case with many of the meetinghouses over here and they serve as active community centers as well as Friends Centers.

Many occasions are made for German prisoners of war to come for recreation, for discussion groups or for worship. It was revealing to observe the radiant joy which lit up the face of one prisoner of war when his Quaker hostess gave him the key of her house and told him to go along and make himself at home as she would be delayed for a time in returning. In both the Cambridge and Oxford Meetings there are a large number of university students. It was good at Oxford to meet some American students from Philadelphia and Swarthmore and some members of the Wider Quaker Fellowship from the Meeting in Evanston, Illinois.

Woodbrooke gave a chance to compare experiences at Pendle Hill and visits to Quaker Hill with their parent institution. Both of the American descendants seem modest in appearance in contrast to Woodbrooke, but the life of international fellowship and spiritual concern is the same in all. It is evident in our Society where an emphasis is placed on lay ministry that we should have these schools for the enrichment of Quaker thought.

The Christian Relationships Committee of London Yearly Meeting had a gathering at Jordans which I was invited to attend. This committee prepared the pamphlet on *The Nature of the Church*, which would be most useful for every group of Friends to read and study. *Ways of Worship* is the title of another pamphlet which they are soon to publish. They are giving their time and attention to various questions such as "The Nature of Man," "Human Rights and Religious Freedom." Kenneth Grubb, director of the Commission of the Churches for International Affairs, spoke to the group and urged them in these times of disillusionment to continue to work for the idea of the international church, in order that Christian influence might be brought to bear on particular issues.

In spite of the difficulties of life in England at this time, Friends are able to rise above them and give both time and energy to the needs of the world at large.

Afterthoughts on Christmas

By Pauline Trueblood

ONCE again the Christian Fellowship has affected the whole world with a traditional celebration. While the experience still is vivid is the time to ask ourselves if we are satisfied with this Holiday Season. We inherit so much at our birth which we accept as children, but should examine for ourselves upon maturity. Christmas has one meaning for a child, another as he becomes a man. Many people cling to their childhood experience of Christmas when they should be searching for a more rewarding expression to match their years. Some people give up the childish Christmas, yet never find the true meaning of Christmas for their later life.

A DAY FOR CHILDREN

Let us examine the meaning of Christmas. It celebrates a great beginning; the beginning of a great life and a great era: the life of Christ and the Christian Era. These two facts have influenced our lives more than any great facts of history. We have not only been influenced, we have been changed by a moving power from within. We have experienced an external beneficence and an interior revolution, and we recognize the source of this power as it came to the world and to us in the birth of a baby.

It is the attempt to reach our children with this wonderful story which causes us to lavish so much time and thought upon the birthday of Jesus. It is the first means of reaching their understanding and their emotion. It is a children's holiday and it never reaches a mature level in its power. Christmas is a celebration which indoctrinates our children and makes the children in pagan homes aware of another way of life.

We reach the masses with our celebration and because of its wide appeal, we are in constant danger of losing the essential characteristics of a religious festival. It is necessary that we should understand the precious thing we are keeping, when we keep Christmas and present it to the pagan world rightly interpreted. Any satisfaction of an abiding nature which comes to the adult world on that holy day is probably of a vicarious sort. It is what we do for the children and the needy that brings joy to our hearts.

It is not Christmas which moves *mature* hearts, but Easter. The churches are full at Christmas tide, but the people are turned from the doors for lack of space at Easter. Dr. Samuel Johnson wrote for mature minds, but

he searched his own heart as profoundly. In his collected prayers there are nineteen written on Easter, not one for Christmas.

OUT OF HISTORY

If we are to understand Christmas we must get a long perspective, for it has not always suited men's minds to treat it in the same fashion. Christmas has evolved and we should begin to consider what imprint our century will leave upon the day. In earliest times, after the advent of Christ, there was the Bible account. To my mind the years have given us nothing better than that simple narrative.

After a few centuries the chanters in the religious services used gestures and grimaces while singing, but in the 12th century Pope Innocent III and Gregory IX refused to allow such ludicrous theatricals. St. Francis, their contemporary, invented the Christmas crib and sang gay carols. By the 15th century, the mystery plays were accepted. In the 17th century, the Puritans had decided that Christmas was not to be a merry day, but a day of fasting. The tide turned and all the merry tunes were forgotten for a time. Christmas became a pious expression of devotion.

It was in this period that Quakerism arose and Friends schools did not break their routine for Christmas Day within the memory of living people. But pietistic religion gave way to the softer aspects of Christianity and Charles Dickens immortalized the tender, charitable nature of the day.

KEEPING IT CHRISTIAN

Now we are in the twentieth century. How well we know it, for it is not like any century which has preceded it. Our great commercial advance has captured as much of Christmas as serves the purposes of business. The commercial age in which we live has ruined Christmas for many sensitive people. Surely we will not give Christmas over to a worldly use. It has a great place to fill in the hearts of Christian children. How shall we keep it Christian for them?

The story of the ages is that we must be serious and yet joyful. We can read the Bible narrative of the Holy Family and never grow tired of it. We can sing the sober hymns and the gay carols, for to be truly serious is to be joyful. We can deck our halls with greens, symbol of life, in so far as it is a gesture and not a business. And we can give presents to children for they have no sense of exchange. It is exchange of gifts which spoils the Christmas spirit. The

sick and the needy we have always with us. They merit our love and care. For ourselves, we ask only Peace and Joy on the day we celebrate in memory of the advent of the idea of "Peace to the World."

We close our year with the celebration of a birth, a birth which brought a saving grace into our world. May we, the mature people, express peace in our manners, reveal it in the expression of our faces, represent it to our children and to those about us on Christmas Day and every day. God grant you a Happy New Year.

CONCERNING THE DARKNESS IN GERMANY

Reports from persons only recently arrived from Germany are full of darkness. These persons realize the necessity for approaching the world dilemma of which divided and distressed Germany is a symbol, with hope and faith. But they also point out how important it is that the roots of our hope and faith go deeper than the roots of the evil.

Katherine Petersen, a German Friend who came to the United States to attend the recent convention of the International Council of Women, has spoken to the Service Committee of the Occupation. Her fear is as much for the occupying forces as for Germany. She warns that men in the occupying armies are deteriorating rapidly. "Uniformed irresponsibility" toward materials and individuals, careless waste of food in a land of semi-starvation, black-market wealth—these are some of the evils which, in Germany, have become easy for men who were self-respecting citizens when they left their own countries. She fears the extent and depth of the resentment and hate toward Americans that is growing up in the German people.

Walter Mohr, A.F.S.C. representative just back from the British zone in Germany, tells of the increase in the number of men unable to work because of lack of adequate food. In one year in the British zone this group increased from 16% to 44% of the total available manpower.

Harry Pfund who has returned from A.F.S.C. service in the French zone, speaks of the growing apathy and absenteeism in that area. Continued semi-starvation is resulting in rapid deterioration of the people's strength and health. And added to this alarming physical condition, an overwhelming spiritual weariness prevails, and an utter distrust of all political leadership. Harry Pfund believes that at the present time the youth of Germany would be unable to respond whole-heartedly to politics in any form. But he says they do respond to science and religion eagerly.

Where the Young Child Lay

By Margaret T. Applegarth

Concluded in this issue

THE face of that Madonna is certainly black," everyone was saying. "She looks exactly like a Negro. Even the baby looks like a Negro baby. Where is that artist anyway? The original sketch was not like this. Certainly the glass factory would never have let such a glaring error pass their inspector. Somebody has done us an injury. Deliberately. On purpose. We cannot permit such a window in this magnificent church."

"Awful" — "Horrible" "Disgraceful. A black Madonna here? Of course not!" "Never."

The artist, lurking behind a pillar, chuckled with high glee: "Just paying you back, all you fine white Christians—all you superior, disagreeable, lordly beings, you. Paying you back for all the years of insult and disdain you have heaped on a poor Negro artist. Who knows but that the Christ-child was dark skinned anyhow? Go on being upset about it—nobody ever worries over upsetting me."

The midnight chimes rang out on the Christmas air, but the congregation left the church with anything but good will for men in their hearts. News of the marred window was telephoned all over town, the newspaper wrote it in headlines; and although the service early Christmas morning was generally attended by only a few faithful souls, this year the capacity of the building was taxed. For everybody had come to see for himself and herself the black Madonna.

Now it is time to tell you of the minister. For he was a very just man, and a very gentle man, and he had lain awake all night long wondering, wondering, how he was ever going to preach the sermon he had announced from the text which was printed in that now famous window; "In Him was life, and the life was the light of men." He had intended to build his whole sermon around the window; he had intended to point to the Holy Child and tell how the hopes of all mankind had once clustered around the place where the young child lay—but how should he point at that window? At that black Madonna? At that black child? He could hardly eat any breakfast. Seven o'clock found him walking into the dimly-lighted pulpit with a miserable sinking in his heart as he saw the entire church packed with a curious gazing crowd of people, whose eyes were turned, of course, in one direction.

"This settles it," said he to himself, "I must preach about the window, as I announced. But, O, Father in Heaven, help me to find the words to say." For he really had not the least idea what he had better say, even when he arose at last and repeated his text: "In Him was life, and the light was the life of men."

The congregation was reading those words in the glass of the window and most of them were resenting such words under such a picture, when suddenly the winter sun came blazing through that Christmas morning with all the extra dazzle of a snowy day. And as its beams came breaking through the stained glass window a gasp of sheer surprise swept through the church; for in that blaze of sunlight the Madonna's face was shining pure as an angel's, and the little Christ-child was a sheen of radiant glory.

"In him was life," repeated the minister, pointing upward, "and the life was the light of men." Then, inspired by the miracle of the transfigured black Madonna and the Child, he preached a sermon that marked a milestone in the life of every person present.

"Who are you and I to say we do not want a black Madonna in our Church? In that great day of beginning when the Lord God made man, did He specify, 'Let us make white man in our image?' No—'Let us make man.' And to some he gave black skins; to some, yellow skins; to some brown skins; and to some white skins. He must have seen little difference in these external colors, for it pleased Him to fill an Africa with a hundred million black men, a China with four hundred million yellow men, and an India with three hundred million brown men (with another hundred million brown men in Arabia, Persia, Turkey, Palestine and Egypt), and a Europe and America with several hundred million white men. In deep humility this Christmas of the Redeemer, who looked black in His all-seeing gaze! that black Madonna needs flesh the shade of our flesh. Oh the conceit of us! The curious blackness of our hearts that cannot see the God shine right through those of another color.

But now that we have had this miracle demonstrated, we need only lift our eyes to see God sending His life and His light to shine through the wonderful face of that black mother—was there ever tenderness like hers? Like Mary of old, she too seems to keep all these things, pondering them in her heart. Have you forgotten the old familiar Bible story, how, when the Lord

God sent His little Son to earth He did not choose a white-skinned mother for Him, but one whose cheeks were olive tan—a Jew? Let us then, this Christmas morning, be wise men bringing gifts to the Saviour of all mankind; and in the place where the young child lay, let us put the most difficult present to give up—our race prejudice. For in Him is life, and the life is the light of men; black men, white men."

There was a very curious sequel to this sermon. For although you may be expecting to hear first about what the congregation did, the artist himself did something so unexpectedly that it left everyone breathless. With faltering steps, he walked to the pulpit and placed in the minister's hands a package, explaining brokenly: "It is my Christmas present to this church which I have wronged so insanely and selfishly. See here is the original white glass for the face of the Madonna and Child—I substituted the black glass myself. I wanted to prove to you what hypocrites you Christians were, that there was nothing to your religion but a snobbish superiority. But you have shown me that I am wrong, you have shown me that I am color blind, that in the sight of God Almighty there is neither black nor white—if His light shines through. Tomorrow I will change the black Madonna—today I too will give a gift—I give my hate to the Saviour—I am ashamed—but I learned my lesson when the glory of God shown through."

Then the congregation said—"We, too, have learned a lesson. Let us leave the black Madonna in its place forever, so that our children and our children's children may see, each Sunday, how the light that came to earth with the Christ-child is indeed the Light of the World, shining through the faces of God's family whatever the color of the face may be."

There was a hush that spoke volumes. I think each mother was wondering what possible Christmas gift could be so far reaching in its influence as the legend of the Black Madonna in the Church of the Redeemer. Then everybody sang that sweetest of all Christmas carols, "O little town of Bethlehem," for had they not truly proved the third verse that very morning?

"How silently, how silently,
The wondrous gift is given:
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him
still,
The dear Christ enters in."

TWO PARTIES OVER THE SEA

Concluded in this issue

"I'm so happy I could jump up and down," said Leoni. "This is the first sweater I've ever had."

"And these mittens," said Hans, "are the best present I could have gotten. They will keep my fingers very warm when I stand in line for mother at the ration place."

"I know. Let's have a party," said Wilhelm. "A Christmas party."

"But it is long after Christmas now, you goose," said Gretchen.

"That doesn't matter," said Louis. "These are our Christmas gifts and they are Christmas gifts from children in America. The workers said so. I feel like a party, too. Let's have a party for the Quaker workers who brought us these wonderful warm things."

This seemed like a good idea and the children began excitedly to plan the party for their Quaker friends. They agreed it was to be a secret. But someone was appointed to invite the Quakers to their school to make sure they would be there. Why they were to come, the children said, was a surprise.

And it was. The Quaker workers visited the school Friday afternoon. Hans, himself, met them at the door and took them to the second-grade room. He invited them to sit down. In front of them was a stage and on the stage there seemed to be something familiar. Of course! There were bales and boxes of clothing very much like the ones that came from America. How could this be?

Then someone made the room dark. Only one light was turned on the stage. And there, right before the Quaker workers' eyes, the bales and boxes of clothing came to life! First they shook themselves, and stretched. Then they stood up and began to dance and sing.

Then, one of the bales of clothing (who was really Wilhelm) came to the front of the stage and spoke. "We have been made very happy by the gifts of our friends in America. Will you tell them for us how happy they have made us? And please thank them for us and tell them we will be their friends forever."

Then, with stiff little bows, the bales and boxes of clothing danced off the stage. Afterwards there were little cakes that the children had been saving, and much laughing and talking. That is how it came to be that some children in Austria and the Quaker workers there had a Christmas party in the summer!

* * *

Two dark-eyed girls sat talking quietly. Their eyes were bright and

sparkling. Not long ago they had been dull and tired-looking.

"I wish we could do something for the American children," said Kimi. "They have done so much for us. Their gifts of cereal and vitamins have made our whole class like new again. Remember when we were so tired all the time?"

"Yes," said Saki. "It was hard to study and to think. And I missed many days at school because I was too tired to come. Now I come every day and I feel like studying."

"Do you suppose we could have a party for the American workers to tell them how happy we are?" asked Kimi. "Maybe they could send our thanks to the children in the United States."

"A party would be wonderful," said Saki. "But I do wish we had something to send to the American children so they would know for sure how thankful we are."

The girls were quiet for a few minutes, thinking. There was not really very much in the way of gifts to send to anyone, and no money to buy any with. What, oh what, could they make for presents?

Then Kimi got an idea. "I know! Let us make some dolls and dress them in Japanese clothes. Perhaps the American workers could send the dolls to the children in America. Do you think they would like them?"

The girls decided to ask their teacher, Miss Moru. "What a wonderful plan, Kimi and Saki," she said. "Let's tell the whole class about it."

For weeks the children in Kimi's and Saki's school worked very hard. Very carefully they dressed the dolls in the scraps of silk and cotton they could find. And when they were finished the children invited Miss Rhodes and some of the other American relief workers to a party.

They gave the lovely dolls to Miss Rhodes and asked her to send them to the children in America. "Perhaps they will get there before Christmas," said Miss Rhodes. "They will make a beautiful Christmas gift for the children in America."

The lovely dolls did get to America before Christmas. There weren't nearly enough to give to all the children who had sent money for food, so the dolls were made into a traveling exhibit. And now they are traveling from school to school and church to church, telling the story of three Christmases—one in America, and one in Japan, and one a very long time ago in Bethlehem of Judea.

RUTH GEVERT

Reality for us upon this earth is always frontier and horizon.

E. MERRILL ROOT

IS PROHIBITION COMING BACK?

Committees on Temperance and Public Morals would do well to subscribe to *The National Temperance Digest*, 77 West Washington Street, Chicago 2, Illinois. It is published monthly at two dollars a year. Its articles are short, concise, and enlightening. Here is one of them.

This is the startling title of an article in the September issue of the *American Magazine*. Supported by ten beautifully prepared advertisements of whiskey, gin and beer in the front and back of this number you will find, like an oasis in the desert, this well-illustrated article entitled, "Is Prohibition Coming Back?"

Mr. Frederick G. Brownell, a roving reporter, "traveled thousands of miles . . . talked with spokesmen for the Anti-Saloon League, the Methodist Board of Temperance, the W.C.T.U., and the the Prohibition Party; with distillers, brewers, vintners, importers, and wholesalers . . . heard the views of ministers, social workers, tavern keepers, bartenders, and Congressmen."

Here is a summary of his findings:

"County by county, the United States is going dry. Roughly, one-third of the nation is already arid, and thirty-two of the forty-eight states have dry spots in varying degrees. Upwards of 25,000,000 Americans now live in districts that forbid the sale of hard liquor; while for 10,000,000 it's illegal even to buy a glass of beer. Today, 3,000,000 more people live in dry territory than in 1940."

A map covering most of two pages has the states tagged as sixteen wet, three bone dry and the remainder all the way from 0.05% to 74% dry. In every state the battle is being joined. In 20,000 local option elections since repeal, the dries have won 12,000.

One of the driest northern states is Illinois, with upwards of 1,000 wholly Dry districts. Chicago, like most other metropolitan cities, is still Wet, with one retail liquor outlet for every 200 inhabitants; nevertheless, 128 precincts within the Windy City have voted themselves bone-dry.

"The chief impression I brought back from my travels," writes Mr. Brownell, "is that the possibility of a national Dry law is closer than most people imagine." He quotes Dr. Deets Pickett of the Board of Temperance of the Methodist Church as foreseeing a new amendment inside of ten years . . . "Five years if the Wets don't get smart and correct current abuses."

This roving reporter tells us that the leading Dries claim that no less than 20,000,000 Americans are actively enlisted in the fight to rid the land of intoxication and says that "The top two organizations to which most of these groups belong are the National Temperance Movement, and the National Temperance and Prohibition Council."

The Devotional Life

MOMENT BY MOMENT

Selections by ARDIS MICHENER

... Almighty Father ...
The rolling year is full of Thee.
JAMES THOMSON, *The Seasons*

* * * *

"God hath been very good." 'Tis He
whose hand
Moulded the sunny hills, and hollowed
out
The shelter of the valleys ...
N. P. WILLIS, *The New Year*

* * * *

The great achievements of the human race come out of long, patient processes and quiet, winsome education; out of the persuasion of good will and the slow but unanswerable witness-bearing of good example and practical experience.

ALBERT W. PALMER (in
a Baccalaureate address)

* * * *

God has conceded two sights to a man—
One, of men's whole work, time's
completed plan;
The other, of the minute's work, man's
first
Step to the plan's completeness.

ROBERT W. BROWNING, *Sordello*

* * * *

A whole Eternity I waited to be born;
and now I have a whole Eternity waiting
to see what I will do when born.
THOMAS CARLYLE, *Past and Present*

Keep not standing fixed and rooted,
Briskly venture, briskly roam; ...

GOETHE, *Wilhelm Meister*

* * * *

Climb boldly over the torrent's arch;
He fails alone who feebly creeps.

PARK BENJAMIN, *Press On*

* * * *

If we have some share in working out God's purposes, if we feel that to some small degree we are His agent, then, no matter what happens to us personally, that is not of primary importance, for we know the thing we cherish will go on to fuller realization ... Trusting in God can yield strength sufficient ... Through prayer and worship, through all the many ministries of God in beauty, through human friendship and heroic example, strength does come to us sufficient for the task at hand.

BLISS FORBUSH, *He Trusted in God*

* * * *

The outward symbols disappear
From him whose inward sight is
clear; ...

JOHN GREENLEAF WHITTIER,
The Mystic's Christmas

* * * *

Human hearts everywhere are longing for fresh and vital assurance that in this time of the world's greatest spiritual need, the everlasting Arms of divine love are underneath us ...

RUFUS M. JONES,
The World Within

... Ring in the love of truth and right,
Ring in the common love of good.

TENNYSON, *Ring out, Wild Bells,*
in *In Memoriam*

WILLIAM WADE HINSHAW DIES

Perhaps William Wade Hinshaw was best known among Friends as the author of six volumes of Quaker genealogy. Some years ago he became interested in the development of these volumes as a result of research into his own family line. In cooperation with the Five Years Meeting of Friends, the books have been sold widely among persons and institutions.

He was born in Hardin County, Iowa, in 1867. He was graduated from the Friends Academy at New Providence, Iowa, and took his Bachelor of Science degree at Valparaiso University, as well as later advanced music courses. He entered the Metropolitan Opera Company in 1899 as a baritone. He made more than five thousand appearances here and abroad. He also was a producer of operas and a conductor.

He was a lifelong member of the Society of Friends. His death occurred November 27, 1947. He was the father of Representative Carl Hinshaw of California; William Wade Hinshaw, Jr., of Chicago; Thomas D. Hinshaw, Berkeley, California; and Mrs. Leonard Wing, Pullman, Washington.

Mrs. Mabel Clyde Hinshaw, his widow, is living at the Mayflower Hotel,

THE CHRISTMAS HOUR

When God came down to the earth, He chose
A tiny stable for his repose
Where the good beasts munch and foam;
He did not come where Caesar lay
Upon the purple: he chose the hay
To furnish his earthly home.

His throne would be the bitter tree
And the driven nails of agony,
And his crown the barren thorn;
But he made his cradle among the least:
It was not man, but the simple beast
Looked on while God was born.

It is always so! — and let us look
In earth's remote and humblest nook
And not to thrones of earth,
For Eden's Lord and the Christmas hour
And God who hides in flesh the power
That brought the worlds to birth.

E. MERRILL ROOT

FLIGHT TO EGYPT

Bearing bright treasure of the sleeping Child,
They fled dear country they had always known,
Mary and Joseph and dun beast alone
Down alien roadways where strange darkness piled
Its doubt of ways; no shape familiar shone
In the long wavering shadows, sapphire-thrown,
Save incandescent dream of angel mild.

How shall we journey on to Egypt's faith
By night as Herod's legions pound the gate,
And children, weeping like forgotten wraith
Of Rachel's sorrow, still are subjugate —
Until our hearts shall dream the angel's sign
In this dim world where only pale stars shine?

DOROTHY M. WILLIAMS

Washington, D. C. Mr. and Mrs. Hinshaw have been exceedingly devoted and generous in the development of Quaker genealogy records. The work will be continued by Mrs. Hinshaw. Friends owe a great debt of gratitude to them for this contribution to Quaker history.

MEETING ON SPIRITUAL ADVANCEMENT

It is always difficult to give an adequate description of a spiritual experience, especially if it comes to a group. The best one can do is to give a few of the outward manifestations as they become evident in those who are participating.

On December 9, the superintendents and secretaries of seven Yearly Meetings, together with the members of the Evangelistic Committees, making about twenty-five persons in all, met at Quaker Hill for conference and retreat. The three days spent together proved to be a time of rich blessing, and fully justified the concern of the Committee on Evangelism and Church Extension of the Five Years Meeting for such a gathering.

Following a period of worship on Tuesday morning, Arthur Funston of Earlham College introduced the subject and led the discussion on, "The World of Today." In the afternoon, Murray Johnson, pastor at Marion, Indiana, and chairman of the Evangelistic Committee, helped us to face our own inadequacies for such a time as this. Much of the afternoon was spent in meditation and prayer. Tuesday evening proved to be both interesting and helpful as D. Elton Trueblood guided the discussion on the subject, "How People are Changed."

On Wednesday morning, following the worship period, Milo Hinckle, pastor at Plainfield, Indiana, led a most interesting discussion on "Our Distinctive Message." This was something of a symposium gleaned from his correspondence with several distinguished Friends across the country. James Stein, superintendent of Virginia Quarterly Meeting, Baltimore Yearly Meeting, presented the subject of "Methods Consistent with our Testimony." The evening meeting gave consideration to the need of "Marshaling our Man Power." The discussion was directed by Rosco Smith, a business man of Kokomo, Indiana, and president of the men's organization of Western Yearly Meeting. The discussion on this subject pointed out the part the men are taking in some Yearly Meetings in church extension. A feature that was not programmed, but drew out one of the most

lively discussions, was the consideration of our United Service Budget. Norman Young, secretary of Stewardship and Finance for the Five Years Meeting, was very helpfully present. The unusual freedom and fine spirit of this evening meeting seemed to pave the way for the climax on Thursday morning.

It is seldom that one or two things can be pointed out as being responsible for the lifting of a group to a high spiritual level. Usually it comes as a culmination of many steps that have been taken in yielding to the Spirit. A spirit of worship seemed to pervade the whole of the morning session. Adam Flatter, superintendent of Wilmington Yearly Meeting, very ably presented "Defining Goals and Objectives." He was followed by Elizabeth Hazard, secretary of New York Yearly Meeting, who pointed out "Man's Part as an Evangel." She used the life of Albert Schweitzer as an example of what it means not to be an evangelist but to be the evangel. The period of silence, prayers, and testimonies which followed led the group up the mountain to new vision and dedication and into a group experience long to be remembered.

PERCY M. THOMAS

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

TILL BREAK OF DAY

BY CATHERINE DeVOL CATTELL

Eerdmans, Grand Rapids, Michigan

214 pp., price \$2.50

She who can paint with words is as great as she who uses brush and oils. Catherine DeVol Cattell has an enviable gift at making word pictures. Her words draw a picture so vividly and with such sympathy that, with ordinary imagination, one can easily see the background, the setting, the people; even know their thoughts and attitudes and how they get that way. Sometimes the pictures are beautiful, encouraging, peaceful; at other times they are sad, despairing, struggling, dark. As the author says, "The picture of Bundelkhand, India, is of a man, just before daybreak, in the misty half-light, after a dark night of storm, waiting, waiting for the morning."

This book is a series of stories of Bundelkhand, India, written by a woman who grew up in China in a missionary home and now is in India with her husband, Everett L. Cattell, who is superintendent of the Ohio Friends Mission. Many Friends remember Dr.

George F. DeVol and Dr. Isabella French DeVol, parents of Catherine, and missionaries to China.

Catherine Cattell helps us understand after each story that, whether rich or poor, high caste or low, all need the Light of the World. It is near dawn, and Christians in India are waiting for the daybreak and morning. Our author has been careful to tell events and incidents truthfully. The stories are made up of conversations and illustrations which make them very readable to all of us.

In this book, we are drawn close to the Indian people. We suffer with the farmer when his crops fail and rejoice with him when the rains come, even though rains and floods bring dampness, filth, and flies, and these, in turn, bring the dreaded cholera. We struggle with the Christian workers as they battle against superstition and fear. We watch anxiously as they heal the children of troubled parents, using their knowledge of medicine plus prayer. We suffer with the little children who have live coals laid on their chests to "cure" pneumonia. We hear the monkeys chatter and wish we could set free the disgraced monkey. We can even smell the odors of India, from its flowers and spices, to its spots of decaying animals, funeral pyres and the mess of fish which was not taken far enough away.

Though entranced with the lavish wedding of the Maharajah, we lose any esteem for him because so many poor people must slave to give him food they can not even taste, in order to make him richer. Almost any story in this book would interest children eight or ten years old, if read to them, and there is excitement enough for all ages.

We are left with a hopeful outlook as we finish the stories. There are so many signs of daybreak as we glimpse the Light breaking through the dense clouds of ignorance and fear. It shines through the national Christians as they remain steadfast, paying a great price as they take their stand among their friends. It seems that surely the glorious victory of Easter morning must come in our lifetime.

FREDA M. HADLEY

Extra copies of the Five Years Meeting Minutes for 1945 are available. Write Friends Central Offices, 101 South 8th Street, Richmond, Indiana.

WILLIAM J. SAYERS PASSES

As we go to press, word comes of the death of William J. Sayers, December 21, after an extended illness. A full statement will appear in the next issue of THE AMERICAN FRIEND.

QUAKERDOM . AT . LARGE

Hobart C. Brady, prominent Friend of Wichita, Kansas, and graduate of Friends University, was recently elected president of the National Association of Real Estate Boards. He will be installed January 20 at a ceremony in Washington, D. C.

* * * *

A week-end Seminar on "The Christian Witness for These Times" is to be held January 17, 18, at Wyck, 6026 Germantown Avenue, Philadelphia. Those wishing further information should write John H. Curtis, Hillside Avenue, Route 2, Princeton, New Jersey.

* * * *

Herbert V. Nicholson, former Friends' missionary to Japan, has reached Japan with a shipload of goats. Earlier a shipload of bulls was sent to Japan. A lengthy report from him indicates a successful journey and appreciative reception in Japan.

* * * *

Quakers turn toward the Indians again as the Service Committee ships one and a half tons of clothing to the Navahos in New Mexico and Arizona. Howard Taylor, secretary for Philadelphia Yearly Meeting, Arch Street, visited the Navahos and reported their need.

* * * *

Fred Hoyt, retired missionary from Africa, has been appointed director of the museum at Friends University, Wichita, Kansas. By experience abroad and by natural skill in handicrafts, he is well prepared to develop the usefulness of the museum. He will assume this position on March 1.

* * * *

Harry A. Wellons, who served so acceptably with Jamaican Friends, has returned to America, carrying a glowing minute of appreciation for his services there. He is now assistant manager of the Joseph J. Cox Shuttle Block Company, High Point, North Carolina.

* * * *

Greetings to *The Quaker Campus* (Whittier College Campus paper) for a hard hitting drive against cheaters in class rooms. Sometimes this custom of trading answers in examinations almost makes a school a positive debit in a community, a center of sinister influence and immoral training. Hail to Whittier!

* * * *

The Berlin Quakers are now holding their regular Sunday meetings in the Russian Sector. During the war they

often met in air-raid shelters. Six German Quakers were sent to concentration camps and then to prison. There are now three hundred and fifty Quakers in Germany. There were two hundred and thirty before the war.

* * * *

Resuming a pre-war practice, the American Friends Fellowship Council and the American Section, Friends World Committee, are holding their annual meetings together in Washington, D. C., January 2-4, 1948. The Executive Committee of the American Young Friends Fellowship will meet with them. All the sessions will be held at the Friends' meetinghouse, 2111 Florida Avenue, beginning with registration at 4 p.m., January 2.

* * * *

Expressions of appreciation come in abundance through the Church World Service, to Friends for their support of relief work by C. W. S. The Philippines, Finland, Holland and Germany are recent correspondents. Doubtless Friends, due to their work through their Service Committee, are very minor contributors through inter-church channels, but they should lend every possible encouragement to Church World Service.

* * * *

Beginning December 15, Robert Gemmer becomes an assistant minister of the Indianapolis Friends Meeting of which Herbert Huffman is minister. Robert Gemmer has served both with the Fellowship of Reconciliation and with the Prohibition Party in Indiana. He brings a vigorous, spiritual and contagious personality to the work with young people and the visitation which he will do.

* * * *

Japan Yearly Meeting of Friends was re-established at meetings held in Tokyo on Eleventh Month 22nd and 23rd of this year, after an interval of more than seven years. In 1940, it was dissolved on the decision to unite with the Church of Christ in Japan. With the beginning of the American occupation in 1945, government pressure which had made union almost unavoidable, was removed, and those denominations which felt that they had sacrificed something vital to them, for union, have been gradually withdrawing. About eighty per cent of Japan's Christians still are members of the Union Church. Among these are the members of three groups, formerly Friends.

NEWS OF OUR MEETINGS

Members of the Indianola, Iowa, Friends Meeting hope to have the basement of their new church inclosed soon and ready for use, pending the erection of the building. Their former building burned a year ago.

* * * *

In observance of Men and Missions Sunday, November 16, the Men and Boy's Brotherhood of the Mooresville, Indiana, Meeting sponsored the appearance of Merle Davis of the American Friends Board of Missions as speaker at the morning service and also in the evening when moving pictures of the mission field in Africa were shown to an interested audience.

* * * *

Family night, sponsored by the Christian Education Committee of Sandcreek and Azalia, Indiana, (Western Yearly Meeting), was held at the Azalia school building on the evening of November 14, with a pitch-in supper, followed by special music and group singing. Errol T. Elliott brought a very helpful message on his trip abroad on conditions prevailing in war-torn countries.

* * * *

On the evening of November 14, eighty-nine men attended the men and missions banquet in the basement of the First Friends church of Marion, Indiana. An address was given by Dr. C. W. Carter of Marion College. Outlying Meetings besides Marion represented were: Jonesboro, Fairmount, Amboy, Wabash, and Maple Run. Further meetings of the Quaker men of this section are being planned.

* * * *

Friends of Greensboro, North Carolina, Monthly Meeting (Asheboro Street) observed their annual Thanksgiving Day service Thanksgiving morning. Frederic E. Carter, minister of Spring Garden Street Meeting, was guest speaker and brought a most interesting and helpful message. Special music was rendered by the choir, which was under the direction of Mrs. Erskin Wimberly, organist.

* * * *

Pleasant Grove Meeting, Western Yearly Meeting, was blessed with the ministry of one of its own members, Pauline Guyer, now on furlough from Nigeria, Africa, where she has served as a missionary since 1928, under the Sudan Interior Mission. She brought a challenging message on the evenings of November 20, 21, and 22, showing slides

of the places and people on the field where she is working.

* * * *

First Friends of Marshalltown, Iowa, dedicated their new Hammond organ December 7. Verne Ford, of Des Moines, presented a program of religious music, and the anthem, "In My Father's House," was given by the choir. Orval H. Cox, pastor, spoke on "Music as an Aid to Worship," closing with a poem, "I heard a Song." Canby Jones, who is working with Harold Chance of the Service Committee in trying to deepen the spiritual bases of the peace testimony of Friends, spoke inspiringly on the evening of December 8.

* * * *

Winneshiek Quarterly Meeting was held at Valton, Wisconsin, October 25-26. Charles Beals, who had been holding evangelistic services the previous week, continued in the evenings of the Quarterly Meeting. John Baxter, pastor at Sawyer, Wisconsin; Naomi Olsen, pastor at Hesper; and others were present. The young people have been faithful in attendance. John Baxter spoke Saturday morning on the subject, "Prepared." Charles Beals spoke Sunday on "The Baptism of the Holy Ghost." The presence of God was manifest during the services. Valton Friends served meals in the recently remodeled basement, and showed great hospitality.

* * * *

The women of New Providence, Iowa, Friends Meeting gather on the first Thursday of the month to sew for relief; over four hundred pounds of clothing having been sent since October. At present, the three groups, Junior Youth Club, the Young People, and Adults are holding simultaneous meetings on Sunday evening, closing with a short assembly at 8:20. On November 23, the young people's gospel team from Liberty Meeting brought the message at the assembly hour, and on November 30, a picture, "Seeds of Destiny," was shown. Church schools of Honey Creek and New Providence are sponsoring a joint leadership training class on Monday night for five weeks, with a double period each session.

* * * *

Ackworth Meeting of Iowa Yearly Meeting, in cooperation with the community, on November 25 sponsored a Harvest Festival to provide funds for the relief program of the Service Committee. The occasion served not only as a homecoming but also as a demonstration of cooperative effort. Many brought the products of their kitchens, farms, and gardens, which were sold, the proceeds adding to the total contributed. A bantam rooster, sold and re-sold, brought a sum of \$17. The Christian Endeavor Society having grown an acre

of corn on the farm of a generous neighbor, sold the forty bushels for \$108. The Junior Sunday School class, through salesmanship activities, contributed almost ten dollars. All told, \$465 was realized as a tangible result over and above the benefits of a time of good fellowship for a good cause.

* * * *

Christian Endeavor Societies of East Whittier have reorganized. The major project of the Juniors is that of supporting some Eskimos in Alaska. The Junior High group is working with the older societies in supporting the "Building with Christ Fund" plan of California Yearly Meeting, which includes the building of a youth superintendent's home, bringing Martha Haworth home for a well-deserved furlough, and the sending out of a new missionary. They are now selling blocks at \$1 each for the home. Under the direction of John Kimber, a group of two hundred and fifty children from the fourth to the eighth grades, are meeting at the meetinghouse every Tuesday afternoon. This is made possible by released time for Bible study given by the schools. A number of East Whittier's members have taken advantage of the opportunity of hearing Perry Hayden of Ohio Yearly Meeting while he was in California. He is speaking and showing pictures on tithing.

* * * *

Fairview Friends, in Wilmington Yearly Meeting, cooperated heartily in a Harvest Home offering received on November 23 for the purchase of CARE packages to be distributed in central Europe. Members and friends contributed \$758.50 for this purpose. In addition to the cash offering, several hundred pounds of clothing, eighty-three bars of soap, one hundred and seven pairs of shoes, sixteen sewing kits, and a large box of candles were brought to the meetinghouse on this day for shipment overseas.

Merton Scott, secretary of the Peace Board of the Five Years Meeting, was present on this occasion, and spoke sincerely and effectively out of his experiences of a year in Germany with the American Friends Service Committee. Also Robert McCoy, a member of Fairview Meeting, just recently returned from eighteen months in Austria with AFSC, has spoken twice at Fairview and in other Meetings in regard to the work there. He showed colored slides of scenes which he had taken in Austria.

* * * *

Portland, Indiana, Friends Meeting, under the guidance of its pastor, Andrew B. Starbuck, held a rally for the month of October, resulting in increased interest in the Sunday School.

Rally Day was observed on November 2 with a record attendance of one hundred and fifty-two. In the evening, the choir sponsored a hymn-time service, including singing by the children, choir and congregation, as well as special vocal and instrumental numbers being given. Requests have been received for a repetition of this service. Recently, a garment factory gave the missionary society over thirteen hundred children's garments (seconds) for the Service Committee to send overseas. These were mended and packed and were taken to the Center in Chicago in a trailer by four members. Under the direction of the Ministerial Association, Portland Friends united with the other churches of the city in a union evangelistic campaign. A new heating plant is soon to be installed in the meetinghouse.

* * * *

The Marshall, Indiana, Federated Church, comprised of Friends, Methodists and Presbyterians, is increasing in attendance and interest under the pastorate of Stacy E. Wesner since September 1. This congregation meets as one for work and worship, but each group keeps its identity and obligation to its own denomination. There has been a Presbyterian pastor, then a Methodist, and now Friends are very glad for the splendid work of Stacy Wesner and his family, who are steadily gaining community-wide support.

Beside the gain in the Sunday School and Sunday morning service, a regular Sunday night evangelistic service is being maintained with a good interest. A youth group meets every other Wednesday evening; also a Monday evening men's Prayer-Council has been organized, which sponsored a father-son banquet on November 17, with an attendance of one hundred and thirty-two. On Sunday evening, November 23, a union Thanksgiving service was held with Stacy Wesner as speaker, special music being provided by the community adult and junior choirs.

* * * *

Stephen J. and Alice Thorne of London Yearly Meeting brought very helpful messages at two sessions of Fairfield Quarterly Meeting held at Valley Mills, Western Yearly Meeting, November 15 and 16. A Community Leadership Training School was held during five evenings in November in which nine churches cooperated. These included the four churches of Fairfield Quarter, West Newton and Bethel Methodist, Mt. Pleasant and Friendswood Baptist and Camby Community Churches. West Newton Methodist was host church. Lillian White Shepard taught a class on "Guiding the Religious Growth of Children." Martha O. Smith, conference director of the Meth-

odist church, taught a class on "Guiding Intermediates." Edwin McClain, assistant pastor of First Baptist Church, Indianapolis, taught the group considering "The Total Youth Program of the Church." Herbert Huffman of First Friends led the class studying "The Church and Social Action." There was an enrollment of seventy-five, with an average attendance of fifty-four. All who participated felt that the school, which was the second of its kind to be held here, was a most worth while experience.

Newberg, Oregon, Meeting has had a number of visitors, among them being Dr. Henry and Lucy Bancroft Gillett who were here in November. They met with a number of groups and spoke in the College chapel and at Meeting. They also ministered in South Salem and Corvallis Friends churches. John Hollister held a mass meeting in the Newberg Friends Church, giving an account of actual conditions in Germany, which resulted in \$550 being raised for relief.

The evening before Thanksgiving, a service was held in which there was a serving of multiple-purpose food, which now costs five instead of three cents a serving as formerly. An additional offering taken brought the total relief contribution to over six hundred dollars. Several members from Newberg Meeting made the trip to Portland to hear Elizabeth Vining speak of her work in Japan. Additional gifts for Japan were given at this meeting. Emmett Gulley, secretary for the Oregon Branch of the Service Committee, has been a leader in the movement for a Christmas Ship to Europe of ten thousand tons of food from the Pacific Northwest. A large box has been placed in a downtown store window at Newberg for contributions for this purpose. Another Newberg Friend is vice president of the state "Heifers for Relief" organization.

To learn the truth at daybreak and die at eve were enough.

—The Sayings of Confucius

.. Correspondence..

FROM OUR READERS

PEACE BEGINS AT HOME

Editor, THE AMERICAN FRIEND:

In the pamphlet, *Quakers and Peace*, recently published by the Pacifist Research Bureau, and widely circulated among Friends, this statement appears:

"Both locally and nationally, Friends aided in setting up legal committees, but they were more concerned with advising methods of compliances than in challenges to Selective Service. It was the Jehovah's Witnesses, not Quakers, that bore the brunt of court litigation for religious freedom in America. The American Friend (not referring to this journal) who argued the greatest number of C. O. cases, was convinced that conscientious objection was a matter of grace rather than right and so argued." (p. 63)

This is an astonishing accusation—that our Society was not concerned with supporting the religious freedom of conscientious objectors during the late war. Although many Friends condoned the war, I know of none who failed to uphold the right of pacifists to follow the leading of conscience as coming from a higher source than the demands of government.

The last sentence in the quoted paragraph I know to be untrue. The "Friend" who is cited as an example of unconcern for C. O.'s consistently worked for their moral, legal and constitutional right to refuse military service. His "conviction" that C. O.'s have no such rights was merely a legal opinion interpreting the trend of court decisions as unfavorable.

Why do pacifists accuse one another of bearing false witness? It seems both sad and comic that those who are pacifist in public affairs should be bellicose in private intercourse.

25 Broadway,
New York 4, N. Y.

JULIEN CORNELL

THANKS FROM PALESTINE

Grateful acknowledgement has been received from Daniel Oliver of the Friends Orphanage in Lebanon for the clothing and sheeting sent him by and through the American Friends Service Committee this fall, and this has proved a great help, as the boys were literally in rags. During the war and since, very little clothing has been sent to the Orphanage as other demands, which are practically world-wide, have had to be recognized. For instance, most of the boys are barefooted, and with the bitter cold winter weather coming on, it is imperative that shoes should be obtained. Overcoats and suits are also badly needed. Sizes are for boys from the age of ten to seventeen years with shoes from size eight to eleven with a broad last. They will be most grateful for contributions of this clothing, and packages marked for the Daniel and Emily Oliver Orphanages should be sent to the American Friends Service Committee Store Room at 23rd and Arch Streets, Philadelphia 3. Pennsylvania.

HORIZON

A Conference of Protestant Youth is planned for August 31-September 5, next year, in Grand Rapids, Michigan. Five thousand young people are anticipated. It will be set up by the Christian Youth Conference of North America, which is under the direction of the International Council of Christian Education.

A delegation of Protestant leaders recently called on President Truman with reference to the continuation of Myron C. Taylor at the Vatican as the "personal representative" of the President. Definite suggestions for giving other religious bodies equal recognition were reported to have been made. The President promised to give them consideration.

The Friendship Train packed with grain to starving Europe was short approximately 100,000,000 bushels of grain. According to Drew Pearson, a significant thing is happening behind the scenes. This can be summed up as follows: (1) The whiskey distillers are quietly planning to send twenty field men out to soften up editors and sell them on ending the whiskey holiday. (2) The Big Four of the Distillers plan to have a "greased-lightning bill" introduced in Congress to call off the "misguided" Truman's whiskey holiday. (3) After which, if successful, they would use 8,500,000 bushels of grain per month or 100,000,000 bushels per year, the amount they used just prior to the whiskey holiday.

THE AMERICAN FRIEND

To New Members

There are several Friends' Meetings that give one-year subscriptions to all new families as they join the Meeting. In many cases, this means a life-long friendship with THE AMERICAN FRIEND.

Can your Meeting do this? Only two dollars (\$2.00) for each family address, as all or part of the family joins the Meeting.

Send subscriptions to:

THE AMERICAN FRIEND
Circulation Department

101 South 8th Street

Richmond, Indiana

CONTRIBUTORS

MARGARET T. APPLLEGARTH — Well-known writer of New York City.

RUTH GEVERT—Committee on Educational Materials for Children, American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

EDNA HAMILTON—2636 Fenton Avenue, Cincinnati, Ohio.

E. MERRILL ROOT—Professor of Earlham College, Richmond, Indiana.

ALICE B. THORNE — English Friend now visiting among Friends in the United States, Quaker Hill, Richmond, Indiana.

PAULINE TRUEBLOOD — Member West Richmond Friends Meeting, 228 College Avenue, Richmond, Indiana.

LESLIE D. SHAFFER — Secretary, Friends World Committee, 32 Tavistock Square, London, W. C. 1, England.

DOROTHY M. WILLIAMS — 105 Ridge Street, Glens Falls, New York, cover page poet.

BIRTHS

MILLER — To George McCulloch and Carolyn Pickett Miller II, a daughter, Jennifer Joy, on October 25, at Wallingford, Pa.

MARRIAGES

STAFFORD-PHILLIPS — Maude G. Phillips of Flint, Michigan, to David Buebow Stafford, of the Guilford College faculty, at New Garden meeting-house, on November 27.

DEATHS

LAMPMAN—Glen Lampman on November 26, in McKeesport, Pa., following a long illness. He was born in 1886, in Marshalltown, Iowa, where he retained his membership in the Friends Meeting. Surviving are his widow, Alice Ashburn Lampman, and three sons, Robert of Marshalltown, Max of New York City, and Charles Lampman, pastor of University Friends church, Wichita. Services were conducted by the pastor, Orval H. Cox, Marshalltown, burial being made in Riverside cemetery.

Get your Vitamins the natural way! Take Hayden's Wheat Germ daily for vim, vigor, and vitality. Nature's richest source of Vitamin B1. Sent fresh from the mill postpaid for \$1.00 for three 10 oz. pkgs. West of Mississippi and in Florida, \$1.15. PERRY HAYDEN, Pres., Dynamic Kernels Foundation, Dept. AF, Tecumseh, Michigan.

VACATIONING IN ARIZONA?

Sunset Point, small, year-round guest ranch near Tucson, Arizona, offers the best in comfortable, modern accommodations, home cooking, restful atmosphere, and magnificent scenery. Altitude 4,500 feet. Write Alice Shoemaker, Oracle, Arizona.

LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohner, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th-Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-8883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30. Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsey streetcar—"11thth Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting secretary, Butterfield 3221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana: Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1558. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m.

THE AMERICAN FRIEND

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
F. Chase Stevenson.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

D. Elton Trueblood.....Richmond, Indiana
Dorothy Lloyd Gilbert.....Guilford College,
North Carolina
Ashton M. Otis.....Whittier, California

Subscription Price \$2.00 per Year
Three Years \$5.00
Single Copies, 10 Cents
Foreign, 75 Cents Extra

Advertising in the Local Meeting Directory, 5 Cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department of The American Friend.

Address all correspondence having to do with the Editorial management to the Editor, AMERICAN FRIEND, Richmond, Indiana

Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 8:30 p.m. Dr. Willard O. Trueblood and John Spittler, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00. Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting: 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-487.

BUCK HILL FALLS

The A. B. Wyckoff Department Store at Stroudsburg, eighteen miles away from us, at the County Seat, is regarded as one of the best stores of its type in the East. Shortly after the War when Holt Wyckoff, one of the partners, returned from the air service, the firm purchased a large aeroplane now used for company purposes.

The association between our Company and the Wyckoffs has always been a close one. During November, the store was operated for three days by the women employees. They took the positions of the men who were assigned to all of the ladies' departments. To assist with the opening celebration, we loaned them our old-fashioned brake, with horses and driver. Some of the women were dressed in costumes of the '90s and drove in the brake through the streets of Stroudsburg, making a big hit.

Ernest Wyckoff is an extremely thoughtful friend and as an expression of appreciation of our courtesy, shopped for a full day in New York, found and then presented us with a genuine tallyho horn. If you hear it when you are visiting The Inn next, do not be surprised.

Our new brake has now arrived and will soon be ready for use.

THE INN

Buck Hill Falls, Penna.

"The friendship between you and me I will not compare with a chain, for that the rains must rust or a falling tree might break."
William Penn's Treaty with the Indians.

THE PROMISED LAND

An entertaining biography of Frank J. Brown, pioneer in Indiana, Iowa and Kansas. One of the early Quaker settlers at Estacado, Texas and the founder of

FRIENDSWOOD, TEXAS

An authentic history of the Quakers in Texas. Thrilling adventure stories of Brown's

BUFFALO HUNTING DAYS

A few more autographed copies of a Limited First Edition for sale by the author.

Price \$3.50

EDITH B. MCGINNIS
Box 134 Boerne, Texas

Nicholson
Printing Co.

Founded
1870

Commercial Printing
Publications, Bookbinding

Printers of "The American Friend"

26, 28, 30 North Ninth Street
Richmond, Indiana

STABILITY - SAFETY - SECURITY

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

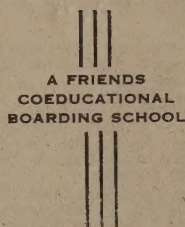
Christian education is based on the idea that men are the children of God, and as such have moral responsibility in all their relationships. Human dignity and the importance of each individual are central concepts. In schools holding these ideals the program is directed toward character development and is designed to lead as many persons as possible to struggle for a life of self mastery and superior achievement.

For information about the educational work at Westtown School, address

JAMES F. WALKER, Principal, Westtown, Pennsylvania

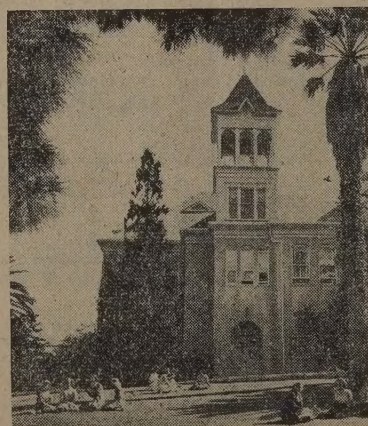
GEORGE SCHOOL

Religion
in Education



The responsibility of a Friends' School in relating education to religion is not one that can be entrusted to a department of specialists. It belongs to the entire faculty who need the leadership which specialists can give. Every activity of the school should contribute to its religious life and spirit.

For a catalogue and application blanks address:
GEORGE A. WALTON, Principal, Box 351, George School, Pa.



WHITTIER COLLEGE

The Quaker College
In Southern California

- Liberal Arts
- Pre-Professional Curricula
- Training for Christian Service

For Bulletin, Address:
The Registrar, Whittier College
Whittier, California